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# SELF CULTURE

AN ESSAY ON INDIVIDUALITY

By OLIVE DURFEE







# Self Culture

AN ESSAY ON INDIVIDUALITY

*By*  
OLIVE DURFEE  
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**(RECAP)**

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**SALT LAKE CITY, UTAH**



**Press of  
Hollister Brothers  
Chicago**



*Yours truly,  
Olive Duffee*



**TO MY SISTER**

**Harriet**



## **THEME**

**"Use all your hidden forces. Do not miss  
The purpose of this life, and do not wait  
For circumstances to mould or change your fate.  
In your own self lies Destiny. Let this  
Vast truth cast out all fear, all prejudice,  
All hesitation. Know that you are great,  
Great with divinity. So dominate  
Environment."**

## ARGUMENT

Lag not nor linger near the brink  
Of Lethe's lulling stream to drink;  
O'er thy faint heart prevail.  
Up! up! and on, though rough the way,  
And dark the storm and fierce the fray,  
Thy courage must not fail.

Wake, weary Soul, thy need is great;  
Upon thy efforts rest thy fate—  
Thyself must win thy place.  
Shrink not from trials to be met,  
They're thine to bear, and singly yet  
Thou'lt meet them face to face.

— *E. B. Van Dusen.*

## PREFACE.

The message this little book would bear is that of the author's experience in overcoming. It is the history, in the abstract, of ten years of trial—the fruits of much sorrow, the result of much reflection. That the outcome is good, that the experience has been beneficial, the author doubts not; and that this knowledge, this way of looking at life, this new and better way of living, would be invaluable to thousands of others, she also fully believes, provided that her words, her meanings, her hopes, could reach them in this way. But how little of the spirit can go with the printed page, especially in the case of one's first attempt to publish! It is with this thought and this hope, dear reader, that these pages are submitted to you. May you also be led by exercising the truths herein set forth to a greater degree of individuality. And may you come thereby into realization of health, true wealth, and happiness.



The author began as one whose starting point in every phase of the philosophy of life could be termed zero. Her progress as yet has been only into the first faint glimmer of day, but even at this stage the roughest of the road is past. She knows that whoever has come to this realization can ignore time and circumstances and can rest content in the "arms of the infinite." Such a one knows that the experiences of life are all good—all blessings, even if in disguise—and is weaving a great and noble character by developing his own infinite individuality.

The terms personality and individuality are often confused. As here used, *personality* applies only to the mortal part—the external. It is governed by the intellect. We can cultivate a strong personality, a charming personality, etc., independent of our individuality. Personality is only a garb or dress—a mere veneering; it may be cultivated without any real cultivation of spiritual qualities. Great schemes of dishonesty are usually

perpetrated by means of the various arts of personality. *Individuality* is soul power; it is of God. We may become like others in personality, but not in individuality. Individuality is distinctly our own. Jesus was strong in individuality, but cared nothing about what is here termed personality. Persons of strong individuality are often called cranks and freaks. We are at ease and the best that is in us comes spontaneously forward when in the presence of one of pronounced individuality. Our very best seems small in the society of one who has a strong personality. Personality tries to show off—to domineer over and to outshine others. Individuality shines upon others; it seeks to find in the innermost depths of their souls the gems of real worth. It causes these gems—these divine, though dormant, inheritances of wisdom, intelligence, love and power—to shine in their own peculiar way. Individuality never changes. It may be increased or brought into visibility. It is cultivated by ignoring person-

ality, by stilling the outward senses, by listening to the Voice down deep within the soul, and by fearlessly following that Voice in opposition to the advice of man.

Each human soul, however humble, however unknown to the world, however small in present capabilities, is quite as necessary to the world—to God, if you please—as is the most brilliant of the sons of earth. All are really the sons of heaven. Remembering this, dear reader, act from the highest that is within you—it will be worth while.

Should these meditations lead any one who reads them to a more happy life, I ask the favor of a personal letter. The supremest moments of my life have been experienced in writing these pages, and should they be the cause of inspiring one soul to recognize and to develop his Godship, the writer will feel amply repaid for her humble effort.

## CHAPTER I.

### TO DARE AND TO DO.

Success depends upon giving expression to our best selves. There are great things in everyone, ready-waiting to be worked out and put into form for use. Every person has original, practical ideas, if he will but encourage and put them into form for use. By giving them expression, he will greatly add to his own mental equipment and will thereby contribute toward the advancement of humanity in general.

Financial success is achieved by the one who works his ideas out into practical form for use. Financial success affords us leisure to delve into the exhaustless storehouse of self and to give fuller expression to its inmost desires.

Everything made use of by man is the product of his thought. The material for thought is exhaustless in its primitive state about us; and it is for man to use his ingenuity in constructing, accord-

ing to ideas conceived within himself, something of value for himself and the world. We must not despise small beginnings, but commence by bringing out into objective form the first faint suggestion of an idea; then, by an unceasing persistence, we can, in time, express any desire we have to our own satisfaction. Artists in any line do not spring up in a day, and we all must make a beginning. We grow by giving expression to our ideas, no matter how crude and unsatisfactory they may seem to us. All people of great achievements had to make a beginning, and they were no more sure of success than we are. Modest beginnings may grow into unrivaled successes.

Encourage strong desires; every one, at some period of his life, has desires to accomplish something of worth, but through fear of everything and everybody, he allows it to be smothered; he permits others to rule his destiny.

By encouraging our inclinations we can create *real desires*, and real desires cannot be crushed; they will spring up

and will return to us in spite of our diffidence in trying to give them expression. Thus, by encouraging our ideas and attempting to express them, we are sure to come into the possession of those desires that will not leave us until we give them recognition; and we shall be surprised at the aid that will come to us in helping to execute them when we attempt to put them into form for use. The way may seem hopeless when there is no means of assistance; but commence to give expression to your ideas, and new avenues of assistance will open up; what has often seemed impossible will be accomplished when we once set about it. By sincerely directing the mind along any line of thought, we attract conditions subservient to our needs.

The great boulder in the way, the obstacle that prevents us from giving our ideas to the world, is a feeling of fear that they will not meet general approval; frequently, too, we are influenced by a regard for relatives and friends, who assume ownership of our work because

they may be interested in our acts. If we yield to this kind of influence, we show that we think too much of ourselves in an unworthy way. To accuse others of laughing at and criticising what we do or say, invites that treatment. The person who is *wholly* and *conscientiously* converted to the ideas he is expressing, will pursue his course and live down the jeers of the whole world. To be converted to the virtue of our undertaking is the power that is needed to consummate its completion. Concentration is what prevents idle criticisms from sinking into our minds and making any impression on us. No one can hope to please everybody. We shall always have the person with us who rejects as rubbish everything not conceived by or comprehended within his own little brain; and he is the really ignorant person, for it requires little thought to criticise. It indicates ability, on the other hand, to see the good in everything and to appreciate the possibilities foreshadowed in ideals developing into perfection. We gain

knowledge only by unprejudiced investigation. Rise above the adverse opinions of others and even get reckless in expressing yourself, if you will follow the only way to success. When you have an idea ready for use, "turn it loose" with your utmost good will; for very few ideas can be expressed without helping some one. The expression of your idea will encourage new and better ideas to spring up. Unprejudiced investigation and candid expression are the royal roads to knowledge.

The only possible way in which any harm can really weaken and affect your plans, so as to keep them from working out the best that is in you, is your own sympathetic response to the unkind thoughts of others. Instead of this, keep your mind on what you are trying to express. If you recognize the negative thoughts of others in regard to your way of expressing your ideas, you are not adding force to the thing you desire. Ella Wheeler Wilcox tells us that thought is



another name for fate. There is nothing in the world to fear except fear itself. Be sincere with yourself in giving to the world the best you have, and you will not owe an apology to any man. Solitude and quietness are the only guides you can follow in working out your ideas.

“We build our future thought by thought,  
For good or bad, and know it not—  
Yet so the universe is wrought.  
Thought is another name for fate.  
Choose, then, thy destiny and wait—  
For love brings love and hate brings hate.  
Mind is the master of its sphere;  
Be calm, be steadfast and sincere;  
Fear is the only king to fear.  
Let the God in thee rise and say  
To adverse circumstance—Obey!  
And thy dear wish shall have its way.”

It is usually the person who is not interested in making anything of himself and who, therefore, has the leisure to sit around, that delights in picking out flaws in the achievements of others. He is the one who does most of the carping and sneering. The busy person, working out his own ideas, recognizes the merits of

others, and, realizing the discouragements that beset all who are climbing, lends his aid in furtherance of any worthy enterprise, while he never ceases to peg away at his own conceived plans. Such a person knows that for one person to express himself admirably, does not detract in the least from the success of others.

You may think that lack of education will prevent your progress. Most of the people that have made the world listen, never attended college. When we think of it, it seems that too much assistance from others narrows our natures, trims us down, and makes us "proper" in a way that obstructs the bringing forth of our original selves. We become satisfied with the husk instead of the kernel. Those who have caused the world to marvel at their success, are the ones who have been driven to the wall and have not infrequently been in the depths of poverty. Many a person's success could have been greater had his condition been hard enough to make his con-

centration more intense. Such conditions are generators of force; and when all possible avenues of assistance from others are closed, then the strength one has within himself to create better conditions is marvelous, and great strokes for self expression come at that supreme moment.

“Did you tackle that trouble that came your way

With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce  
Or a trouble is what you make it,  
And it isn't the fact that you're hurt that counts,  
But only how did you take it.

“You are beaten to earth? Well, well, what's that?

Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's a disgrace.  
The harder you're thrown, why, the higher you bounce;  
Be proud of your blackened eye!  
It isn't the fact that you're licked that counts;  
It's how did you fight—and why?”

We are so constituted that we wish to be busy continually at something. We think unceasingly; the mind is ever active; and how much more satisfactory it is to apply ourselves, and accomplish something that will do ourselves and others some good, than to let our minds go unbridled and flit hither and yon. Such habit is tearing us down and will result in no good to anyone; the energy is thoughtlessly wasted that would serve to work out some art or craft.

Think of something you would like to do (select some duty that you perform every day, if you cannot think of something new), and set about it with a determination to do it better than you have been able to do it before; try to feel that it is *just* the thing you want to do from love of it. You might better sit and fold your hands than do anything from a bare sense of "duty;" you cannot expect success from duty-work. Do what you *decide* to do with a *will* and *love* of it, and things will come into your mind to do that you never *dreamed* of before. Even

if it is no more than making a bunch of paper flowers or building a kennel for the dog, whatever it is, do it with *patience* and *care*, and above all enjoy doing it, never giving up until you have worked it out to your own satisfaction. By so encouraging your ideas and working them out in *objective* form, you will find *great* ideas rising in your mind, ready for expression, and you will discover that happiness and success in life is gained in working them out.

Do not feel discouraged because you have failed at the first attempt to work out your plans; we learn from our failures, provided that we bear them *cheerfully* and seek to know the true source of our difficulties.

The effect of not succeeding can be traced back to a cause within yourself. There aren't many things so perfect but that they can be *improved* upon, and the little stumbling blocks that we meet on the way enable us to achieve a much greater success than we had hoped for at our first attempt. Most of our failures

in our attempts at working out something, are because it is something we do *not* like; it may be we are trying to do something because it is *expected* of us by others. The interest you put into your efforts determines your success, and it must be a *real* desire within self. Failure cannot come if you will *know* that you cannot *eventually* fail, if you work *intelligently* and with a *determination* to surmount every obstacle.

“I was climbing up a mountain path  
With many things to do,  
Important business of my own  
And other people's, too,  
When I ran against a Prejudice  
That quite cut off the view.  
My work was such as could not wait,  
My path quite clearly showed;  
My strength and time were limited,  
I carried quite a load;  
And there that hulking Prejudice  
Sat all across the road.  
So I spoke to him politely,  
For he was huge and high,  
And begged that he would move a bit,  
And let me travel by.  
He smiled but as for moving—  
He didn't even try.

And then I reasoned quietly  
With that colossal mule;  
The time was short, no other path,  
The mountain winds were cool—  
I argued like a Solomon,  
He sat there like a fool.

And then I begged him on my knees—  
I might be kneeling still  
If so I hoped to move that mass  
Of obdurate ill will—  
As well invite the monument  
To vacate Bunker Hill!

So I sat before him helpless  
In an ecstasy of woe—  
The mountain mists were rising fast,  
The sun was sinking low—  
When a sudden inspiration came,  
As sudden winds do blow.

I took my hat, I took my stick,  
My load I settled fair,  
I approached that awful incubus  
With an absent-minded air—  
And I walked directly through him,  
As if he wasn't there!"

The successful person, in working out his ideas into objective form and successful completion, is often deficient in business tact, in convincing others of the

merits of his productions. This is only half-success. You may have the happy faculty of creating great inventions, pictures, books, or symphonies, but unless you have convinced yourself that your time, used in developing your skill to put into practical form your ideas, should bring you a return in the world's circulating medium (gold or silver), you cannot expect financial success and will never know the satisfaction gained by receiving an *equivalent* for honest, sincere efforts.

The pleasure of life is in working at the occupation we most like, and in knowing that we shall receive honest returns for our efforts, realizing also that no comforts in the land are too good for us, if we place ourselves in a position to obtain them by receiving just remuneration for work conscientiously performed.

Some people who are capable of working out great things consider themselves handicapped, and fail because they are always looking for a "pull," with which to drag their achievements into promi-



nence and favor with the public. The only "pull" worth having is a conviction of the merits of whatever we are advocating and an unwavering *push* on our part. There is no end to honorable ways and means of receiving recognition from the public; it may be obtained for any cause for which we may desire it, if we but lose sight of looking to others to place us where we wish to be. We must trust ourselves to devise some means to accomplish this. Our own original way of doing this would also mean a greater success. Your way of impressing others at your first attempt may carry such conviction as to make so favorable and lasting an impression that your success is assured in *future* undertakings.

Our *own* feelings, those that we use in an *original* way, determine our success, and others with all their "pull" are incapable of expressing them for us.

Failures are usually made in working out our ideas, if we trim them down to win the applause of the majority. The trimmer wins success for a short time;

but the person who works true to his own ideals and has the *will* to stay by them and *push* them through, will know success when the one who caters for applause has been forgotten.



## CHAPTER II.

### OUR POSSIBILITIES.

“There is no summit you may not attain,  
No purpose which you may not yet achieve,  
If you will wait serenely and believe  
Each seeming loss is but a step to 'rd gain.

“Between the mountain-tops lie vale and plain;  
Let nothing make you question, doubt, or  
grieve;  
Give only good and good alone receive;  
As you welcome joy, so welcome pain.  
That which you most desire awaits your word;  
Throw wide the door and bid it enter in.

“Speak, and the strong vibrations shall be  
stirred;  
Speak and above earth's loud, unmeaning din  
Your silent declarations shall be heard.  
All things are possible to God's own kin.”

Our possibilities are unlimited. Our wildest dream of success can be realized if we direct our forces in accordance with God's plan and laws.

Most people are dissatisfied with themselves—with their surroundings, their

financial condition, their friends, and their own accomplishments.

The secret of success is to begin with ourselves. Our success with people, things, and circumstances, is realized to the precise extent that we control, use, and direct our own energies. No person is capable of controlling anything until he can control himself, and this requires a gradual strengthening of the will, which plays an important part in every act of our lives. Consult your very best judgment; *know* what is the best thing to be done in all affairs, however trivial; then call in the will, and let it emphatically issue its commands. This must be *joyfully* practiced *hourly*, if we wish to control *intelligently* all our experiences.

To have the spirit of truth, honesty, and sincerity, in whatever we do, will establish a reputation that will add to our success in all undertakings.

But all this is not sufficient. If we wish to be thoroughly successful, our bodies must show that they are fit dwelling places for the soul. And now obey a few plain matter-of-fact directions:

(1) Straighten your spine, if it isn't already straight, so that you can use your lungs as they were intended to be used, standing up as if you really mean prompt, energetic, effective action. You must be in a position to take in the breath of life; for vigorous life, energy, and endurance, are necessary to win the race. Let your body show that you can control it, before attempting to control anything else. Your physical appearance adds greatly to your chances of success in any position in life. Your appearance and address have more to do in getting you a position than anything else. No person desires you in his business when he can see that you have been too lazy to control yourself.

It doesn't take money to grow a straight spine; but it is possible to all, and should be acquired before they entertain any idea of launching out on any important project.

So here is a general work for every one: to make the very best of his body, before allowing himself to feel that he is

fully capable of specializing in any line of work. Build a rock foundation for your future superstructure by making the very best of the body God has given you.

(2) Get perfect health by controlling yourself, and your wildest dream of accomplishment will materialize. A charming personality—one which lives above hate and envy, discards all malicious and selfish thoughts, and drives them from the mind—will win friends and attract the good and true; it will create desirable conditions to assist us in the accomplishment of our highest aim.

Jesus said, "Seek ye first the kingdom of God and its righteousness and all things shall be added." What does this mean? Manifestly to bring our spiritual selves, which are our real selves, "Into tune with the Infinite." Then shall we find ourselves possessed of permanent ability to attract material things.

Did it ever occur to you what a good bank account this would be if it were lived up to? The education of the soul is the only real education, and it can be

demonstrated in the perfection of the body and in the ability to acquire opulence. Wealth adds greatly to our power; for it is impossible to excel in the use of our talents while toiling eight or ten hours a day, merely for the food we eat and the clothing we wear.

Man was given dominion over all the earth, and there is an abundance for all. But the person who is seeking material wealth, merely that it may serve him in gluttony and may provide three or four meals a day of highly seasoned food, is merely seeking the means that he may not need to exert himself. For consider one who wishes only to be able to wear beautiful clothes with never a thought of the kind of soul they are covering. Such a person does not know what true success means. By these aims and desires he will never find the kingdom of God.

It is impossible for us to be mentally bright, or symmetrically to develop our higher selves, while we constantly overload the stomach with indigestible food, and neglect exercise.



Our motive in acquiring money should be to use it as a means to enable ourselves as well as others to pursue those studies which will make us more God-like, and more sure of attaining everlasting life. What we want is a lasting, permanent success, and that can be acquired only by legitimate means. If our desire is for money, the development of talent, the acquiring of friends, or for anything that our own individual tastes demand, we must use proper means.

We can have success in all things by complying with the laws of right thinking and living. A supreme desire to employ only honest and sincere methods, and a trust in self, without a feverish desire to create opportunities, will assure all men success. Relinquish any tyrannical hold on everybody and everything, if you would know happiness and success. Only by a constant overcoming and attuning ourselves to the good and true, can we be satisfied with results. A constant faith that if we seek first the kingdom of God and his righteousness,

all our desires will materialize, would make us good observers of the tenth commandment, "Thou shalt not covet." We would not then be coveting others' success, but would rest in the assurance that man has dominion over the whole earth, and that there is enough to go round.

The man in business who treats his customers rightly, needs never fear that he will not always have his share of trade. Many business men spend a great deal of energy in the endeavor to defeat their neighbor's plans for success. If such a man would direct his misapplied energy to the honest management of his own affairs, he would be rewarded by a goodly measure of success. Such a man will often wonder why he does not succeed; and his disappointment will be all the keener because he has high ambitions, the gratification of which must depend upon his pecuniary success; but he has overlooked the fact that true, sterling character is the very essence of accomplishment. "For what shall it profit

a man, if he gain the whole world and lose his own soul?"

Be at peace with yourself; fretting and worrying never accomplished anything for anybody. While you are flurried about some trivial affair, great opportunities pass by, and you are not in a mental attitude to grasp them; a feeling of peace with all men, and a receptive attitude of mind, will do far more for you than fear and anxiety that a thing may not come out as you would have it.

Having adjusted the very foundation principles of success, we are now ready to find what our real work is; for every one can master some line, if he will appreciate his own effort and carry it through with a steadfast purpose.

"Are you in earnest? Seize this very minute. What you can do or dream, you can begin it—Boldness has genius, power, magic in it! Only engage, and then the mind grows heated; Begin it, and the work will be completed."

Consider just what you are, and be content to start to work with the mate-

rial on hand. Viewing the success of others and wasting time with "ifs" and "ands" and wishing for their success, or that you were born rich, is a waste of energy. You are the result of your past thoughts and efforts in this life as well as before you came here. If, therefore, you are not satisfied with your present make-up, it remains with you to go to work and create a personality which will be more satisfactory.

If we could be what we often wish to be, without exerting any effort, we should be deprived of a glorious privilege—growth and development. We could not fully appreciate anything we received without earning it.

If you desire to accomplish anything, it is proof to you that you have the ability to execute it.

Meeting things as they come to us, accepting the good and the bad alike, adjusting ourselves to circumstances, and continually becoming stronger and forging ahead to greater possibilities,—this

is the real and true happiness of living. But fighting against circumstances cannot bring you anything. Cheerfully receive each unpleasant circumstance and learn the lesson therein.

We often say, "Experience is the best teacher;" yet we continually fight our experiences if they are unpleasant. Look for the good that is in them; accept them readily and you will find they are not nearly so bad as you have imagined them. By accepting these small annoyances cheerfully, you will discover that they gradually cease to appear; your added strength in so meeting them, makes them appear so trivial that they cease to be annoyances. The mere recognition of small trials wears us out, and deprives us of the reserve force necessary for the greater emergencies.

It is impossible for us to realize what is best for us, when we feel that we are the subjects of injustice, or that our ambitions and desires are being crushed. Unfortunately, this is often the case for

a time. But let us remember that the greatest suffering, hardships, and trials we pass through, are oft times the means of finding the very keynote to our future accomplishment. We can suffer an injustice until we become so full of righteous indignation that it fills us with courage and determination, and then we rebound with such power that it is an easy matter to gather our forces, surmount every obstacle, and come into a realization of desires that we have entertained all our lives—desires which, through the hard routine of life, we had even despaired of.

How strange it is, after the fulfillment of ambitions, for a thought to flash through our minds that we had those very desires when children, but had lost sight of them in life's hard struggle.

The hard battle with life's tempestuous waves, is sometimes necessary to purify the soul and to make it unfold as perhaps it never could have unfolded had all been smooth sailing.

“There’s no impossibility to him  
Who makes resolve to conquer every foe,  
And though his progress may, at times, be  
slow,  
Combating adversaries stern and grim,  
Each effort made will add new strength of  
limb.  
What though the whirlwind crash may lay him  
low?  
With courage new he’ll rise and onward go,  
In proof that his resolve was not a whim.  
“Then press this watchword to thy doubting  
heart:  
‘*I can, I will*’; therein thy power lies  
To make thine enemy thy advocate;  
To marshal and control the busy mart;  
To coax the vivid lightning from the skies,  
And thus become the master of thy fate.”

Our general make-up is so nearly alike that we can take the same simple rules of the law of life, and, by properly practicing them, attain the same result—a strong character. Furthermore, each one may overcome his own particular desire or ambition, if it be that it is not a worthy one.

Many a person has spent his life and energies in the vain hope of realizing

some cherished ambition that could have been attained in a few years, months, or weeks, had his energies been properly directed.

If the ambition is for something we should not possess, we can so order our lives as to discern which are the undesirable possessions, and be able to transmute this constant outflow of energy into something which, when accomplished, will give us permanent happiness.

Of the great men and women who have been strong characters, I believe I am right in saying that the majority have risen from the lowest positions.

Now, this fact proves that it is individual effort which brings man or woman to a high plane of development; and the simple fact that any one person has attained success in his particular line, demonstrates that we can attain just as great a success in our line, as soon as we have developed enough to know what our *real* desires are.

First of all, and last of all, and always, we must aim to develop strong charac-



ters. We can do this when we are washing dishes, sweeping or scrubbing floors, eating our meals, or doing any kind of work that was ever thought of. In fact, the present time and your present environment form precisely the best time and the best setting for a good beginning.

People begin to realize that it isn't merely those who have gone through college, those that "are somebody," to whom these words are addressed. This message of hope is to you, girls, who spend long, weary hours in the kitchen, in your own homes, and in the homes of others; to you, boys, who feel you will never be anything but common laborers earning scarcely enough to pay your daily expenses, without ever a thought of developing your talents; to you, mothers and fathers, who have raised large families and feel that you have not accomplished what you desired; it is to all such that this thought should bring actual encouragement and healthful stimulus.

The whole trouble has been that you

did not desire hard enough ; so commence with renewed energy, renew your youth and desires ; you are never too old. It is only by having a purpose in life and a never-ceasing aim to accomplish it that we can realize what success means.

We are inclined to let our thoughts run on the things we do not desire. Experiences occur daily that would absorb, if we would let them, almost our entire attention ; we must make ourselves the directing power and concentrate our thoughts on the thing we *do* want.

It will give us only a partial success to attend properly to our affairs part of the time, and the remainder of the time to exert our energies about what others are doing ; but to concentrate all our energies on the thing at hand, will give us unbounded success. Don't attempt anything until you are satisfied that it is worthy of your deepest consideration ; then work it out to the very best stage of perfection which it is possible for you to conceive, and believe that there is no position too good or too exalted for you

to occupy, if you will but make yourself deserving.

“Be strong; be worthy of the grace  
Of God, and fill thy destined place;  
A soul, by force of purpose high,  
Uplifted to the purest sky,  
Of undisturbed humanity.”

You cannot continually think success and be a failure; correct actions must follow correct thinking. Set your goal high, and then an invincible, determined *will* will do the rest. All your efforts will materialize if you are persistent enough. We must have confidence in our ability to accomplish our life's desire; therefore have confidence in your own judgment; it is the best you have; it will increase in value by a loving recognition alone.

The worst disasters will melt away before an untiring effort. The greatest difficulty that comes is but an opportunity to test your strength. Courage is what we lack; there is no such word as fail; therefore enjoy the happiness conferred

by the fullest education which self-effort can attain.

The education of the mind is the best bank account you can have. The exertion of mere brute force to accomplish your end, especially when this excludes other means, will work discord in your body. Financial success or a partial development of some talent to the detriment of health, is not success.

Bodily health is the first essential to success. The laws of life *daily* and *hourly* practiced will bring the harmonious development of all your faculties, and you will find it possible to attain, eventually, a success far out-reaching the goal set by your earlier and inadequate ambitions.

Most of the knowledge we are striving for is already ours; this will dawn upon us when we get quiet enough and settle down into the silent consciousness of possession.



## CHAPTER III.

### INDIVIDUALITY.

“Trust in thine own untried capacity  
As thou wouldst trust in God Himself; thy  
soul

Is but an emanation from the whole.  
Thou dost not dream what forces lie in thee,  
Vast and unfathomed as the grandest sea.  
Thy silent mind o’er diamond caves may roll,  
Go seek them—but let pilot will control  
Those passions which thy favoring winds can  
be.

No man shall place a limit on thy strength!  
Such triumphs as no mortal ever gained  
May yet be thine if thou wilt but believe  
In thy Creator and thyself. At length  
Some feet will tread all heights now unat-  
tained

Why not thine own? Press on;  
Achieve! Achieve!”

We are individuals of our own crea-  
tion.

There are no accidents; nothing ever  
happens. This great universe of ours is  
ruled by laws, or truths, which were,  
are, and always will be the same; for  
truth is eternal. We are all Gods in em-

bryo, and our growth depends upon the living of these truths. Each individual is the highest authority to say whether he shall or shall not co-operate with them. What a glorious privilege this is for man and woman, to have their free agency! There can be no greater incentive to inspire one on to development.

It is inherent in man to desire to be the propelling power back of his thoughts and actions, even though he realizes that they are not in accordance with those laws which are productive of the highest good. No course can be pursued but the ultimate consequences will be a knowledge of the truth. Man may use his own free will in opposition to the divine laws of God, and go to the depths of dissipation and vice, but only to prove to his own satisfaction that to disobey the law brings degradation with all of its accompanying throng of tortures. So the result of his acts in bringing undesirable conditions is sufficient proof to him of the violation of the law. This course will continue until he has fully decided

that he has had enough of this experience.

Acceptance of this truth is the first real knowledge of the purpose of life; then follows a resolve. Right about face! This stage of realization means all good in the course of time. To deviate by even one hair's breadth from the truth will throw us just that much out of tune with the universe, and to that extent we shall suffer from discord.

Every worrying thought leaves its imprint on our beautiful bodies. All malicious thoughts, all acts against ourselves and others, cut us off; that is, they delay the time when we shall come into the possession of all good. This divine justice tallies up exactly to the extent that you get out of the right path; there is no use in trying to evade the law of compensation. Let us accept the law as a grand truth that has always existed.

The cure for all ills is to let our minds grasp the one purpose of life. When this stage is attained, our purpose will be so steadfast that we shall refuse to be side-



tracked by little, fruitless efforts. Drop the burden of trying to be responsible for any one else's actions. We all know the "goody-goody" person who poses as having earned his salvation; or, perhaps, I should have said "her salvation;" not because there are more of this kind of people among the fair sex, but because they can be so much more wearisome than the men in this attitude, by going around overflowing with sentiment and with their faces screwed up into hard knots at the perverseness of the majority of the human family. It is this useless responsibility that always brings wrinkles and distorted features, as well as round shoulders and a general deformity of form.

It makes me crawl to write about it; it seems to have been one of my especial punishments to have attracted so many people of this type into my life. They do more harm than good. I never chanced to have a "trimming-down" by one of these persons (I refrain from saying individuals), but I felt that I must

go right straight and do something diabolical to counteract its effects.

The influence of these persons is not due to goodness. Their own convictions are often only skin deep—a sort of disease, and always right on the surface. They are sure to raise all the demon in you, if you are at that stage where they can affect you. When you have become self poised and your security rests in knowing that you have awakened the divine in the very center of your being, you can quietly view them while you realize that they have their camera the "wrong-end-to," to do themselves or any one else any good. Good can never be accomplished in this way. Help others to better their condition and to help themselves by thought, word, or deed; but it must be left with each person to say just how he shall accomplish his own destiny.

To assist another to reach his heaven in his own way, is the only service we can render him; it is impossible to scold or bark a person into heaven. It is oft-times the case that those who make the

least pretension at being good are nearer the gates of heaven than their prudish neighbors.

But we cannot truly judge the actions of others. To attend properly to our own lives does not allow us one minute to interfere with what others are doing. Every individual is entirely responsible for everything that becomes a real part of his own life, even down to the tiniest experience. If we so view our lives, we are forced to admit that this is enough responsibility, without undertaking the burden of the lives of others.

Another class of people take no concern for themselves or others, but live out their lives, attaching to parents or to the stars the responsibility for their condition, and feeling that their lot is impossible to be averted. Any one who has taken the trouble to investigate the strange facts and fancies of astrology cannot help but believe that there is an element of truth in this view. But to the present writer it seems quite probable that our acts in a previous existence, de-

terminated the parents we were to have here and the hour and minute we were to come to this earth—a theory that makes ourselves responsible for any tendencies we may have inherited from parents, and it also accounts for the probable fact that we are ruled by particular planets. But the planets under which we were born simply reveal tendencies in character. By a careful observation we can determine how to manage those tendencies for good. Those who are interested in building character will find that a horoscope cast by a good astrologer is of value, if there be no worry about evil tendencies therein indicated. Simply make an effort to master the evil tendencies instead of letting them master you, and the horoscope will be helpful.

Some people are natural-born individuals; others are individuals from necessity. We find that through the custom of generations, women have learned to be leaners instead of individuals; and this attitude has been brought about more especially through a false idea of the

marriage relation. Yet woman possesses that one grand quality, intuition, to a much greater extent than man; and this is the one quality, if it is only relied upon, that serves us to better advantage in finding our own peculiar natures than all others. But we are creatures of habit, and custom has made woman a leaner. Woman's idea in strained relations in the home, is usually to recede; and in her desire to be good and establish harmony, she lays the foundation for greater trouble, by sacrificing her own individuality. Thereby she invites a treatment from the other party that is occasioned by loss of respect for her; she suffers from loss of her own self-respect, and her individuality is usually regained only by the workings of a divine providence, which is sometimes kinder to us than we are to ourselves. We are often placed in a position where we must either swim or drown; and though, when the inevitable does come, woman is much more resourceful than man in coping with the new situation, yet she

is more often like some children learning to walk, who will never take a step for themselves unless they are placed where they cannot find support and are thus left to take steps or fall.

A timid character should miss no opportunity of cultivating courage and self-confidence. A person's own estimate of himself is generally accepted by others. To give the impression that you do not hold yourself in highest esteem, invites others to take advantage and impose upon you; and this is often the case with those who are supposed to be our protectors. Woman's keener perceptions, which distinguish her as an individual in her relations with the world, are often blunted through the way in which money is doled out to her (often grudgingly) by man; and still she hangs on, using more energy in racking her brain for plausible excuses for her conduct than it would take to make a full-fledged individual of herself.

Such a life never brings satisfaction to either; the result often is that one or

both sink into that detestable attitude of a crucified somebody, or pose as a door-mat to be walked on by the other; reaching out for sympathy backed up by the sweet satisfaction of winning a crown. And there is no mistake about it; the very life-essence is gradually but surely oozing away. Crowns are not earned in this way.

No person can put you into any position to which you do not aspire. "No one can cheat you out of ultimate success but yourself." I say to the many women and the few men in this position, "Brace up and be an individual." Men never like the indefinite kind of woman, and women certainly never like that kind of man; no one admires, no one can admire such a person.

Great aid can be rendered by a couple in close association, if each uses, with perfect surrender of selfish desires, an eye single in bringing out and developing the other's individuality. When we can relinquish our hold on those whom we love, sufficiently to permit to them

the full expression of their individuality, they allowing to us the same privilege, it is an easy matter to act as an individual in every other capacity; for the home is often the last place in which easily to assert independence. When we realize that all inharmony with which we are brought in contact, is a counterpart of something within ourselves, we shall realize that to establish harmony within, will prevent our recognition of inharmonies without. Unity is everywhere when we make the change within ourselves.

Turn away from the crowd and look not to others for help if you would know peace. Do not seek for any prop to lean upon. Get away from petty conventionalities. You can only develop your own peculiar self by looking within yourself. You couldn't be like anybody else if you tried. There are no two persons alike. It isn't necessary for you to be like any other person. All you have to be is yourself. The individual stands alone with his God; he breaks loose from every other person.



To develop our better selves, we must get away from the noise and the crowd. In our first stages of growth, we have some criterion to go by; but as we advance we sometimes find it necessary to leave these mile stones along the way and single out some one else who is a good pattern for us; and then, sooner or later, the day comes when we find that no one can be a true ideal for us, for we realize that to fully develop there can be no exact model to fashion ourselves after—that the work lies in seeking the guidance of God. Even Jesus cannot be a pattern for us, though he showed us the way; there never could be a person who could develop in countless ages exactly as Jesus was; but you can develop into a perfect being even as Jesus was perfect. We all have a divine right to the great storehouse of the infinite. "Ask and it shall be given you." It is ours for the asking. Why put off the claiming of these blessings to some future time?

Every person is a genius. Through

living the laws of God great men of the ages have come into this power, and the majority of humanity have marveled at them. In their day many of them were termed cranks or freaks; but don't let fear of the same ridicule deprive you of blessings that are yours. There is no one to be admired more than the so-called freak. "The freak of yesterday is the genius of today."

Everyone is termed a freak who finds himself sufficiently to express something out of the usual order of things. To hold an idea that is not in accord with most people's views, is to be shunned as a freak. It is to these freaks that the world is indebted for every advanced view, which is first ridiculed, then tolerated, then admired, and finally adopted.

"One day through the primeval wood,  
A calf walked home, as good calves should;  
But made trail all bent askew,  
A crooked trail, as all calves do.  
Since then two hundred years have fled,  
And, I infer, the calf is dead.

But still he left behind his trail,  
And thereby hangs my mortal tale.  
The trail was taken up next day  
By a lone dog that passed that way.  
And then a wise bell-wether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bell-wethers always do.  
And from that day, o'er hill and glade,  
Through those old woods a path was made,  
And many men wound in and out,  
And dodged and turned and bent about,  
And uttered words of righteous wrath,  
Because 'twas such a crooked path;  
But still they followed—do not laugh—  
The first migrations of that calf,  
And through this winding woodway stalked  
Because he wobbled when he walked.  
This forest path became a lane,  
That bent and turned and turned again;  
This crooked lane became a road,  
Where many a poor horse, with his load,  
Toiled on beneath the burning sun,  
And traveled some three miles in one.  
And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swiftness fleet,  
The road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare,  
And soon the central street was this

Of a renowned metropolis.  
And men two centuries and a half  
Trode in the footsteps of that calf.  
Each day a hundred thousand rout  
Followed the zigzag calf about;  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way,  
And lost one hundred years a day;  
For thus such reverence is lent  
To well established precedent.  
A moral lesson this must teach,  
Were I ordained and called to preach.  
For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
And do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue,  
To keep the path as others do.  
But how the wise old wood-gods laugh,  
Who saw that first primeval calf!  
And many things this tale might teach—  
But I am not ordained to preach."

For one to be at the mercy of the last  
person with whom he talks is to be un-  
able to gain any definite results from his

own thought; the law of attraction is peace and harmony; and for others to disturb your self-poise, because you allow your mind to be changed by every person's ideas, causes the worst confusion. We sometimes think our purpose is steadfast when our impulses are being swayed continually in this way. The influence of others may so affect our acts as to cut off all possible means of accomplishing our purpose.

To live for the fulfillment of a real desire, causes us to make many sacrifices in the minor things of life, but much good is derived from such sacrifice; it teaches us self-mastery, strengthens the will, and enables us to be so self-controlled as to know we are the masters of every situation. This self-mastery is actually within reach.

A mistake is made when we fail to acknowledge the possession of this faculty. We are the embodiment of everything; all that we need is bringing out. But no power of ours will assert itself as long as we do not recognize it, or as

long as we turn to some one else for aid. In studying books many have lost sight of the highest aim. Unless books bring out what is in you, pages committed from others constitute no real learning.

There would be no shirks if the child were permitted and encouraged to find his own particular sphere in life. Many a bright and promising youth has been crushed by conforming to the ideas of his parents. Parents have a great anxiety to feed and clothe their children in the height of fashion, yet this is the very least they can do for them. The greatest aid that can be rendered to children is to teach them to be true to themselves and to help them to be men and women.

All work is honorable if well done; there is room for all, and the world is ready to pay for work well done in any line. Some people in trying to fill positions to which they are not adapted, make abject failures, when, had they received proper training when children, they might have achieved a brilliant success in some other line.

The brightest, truest, bravest and most original member is often considered the terror of the family and looked upon as contrary and willful, because he is not understood; and, in trying to give expression to an original self, he meets opposition from other members of the family less fortunately endowed. It is often these perverted natures, produced by crushed hopes and unsatisfied ambitions, who keep the law busy taking care of them.

Life loses its charm when we have to be padded and squeezed to fit some one else's idea of what we should be. The parent is not capable of saying what the child should be; all that we can do for children is to assist, guide, and direct them. They should be allowed to find their own true calling; ownership of human beings should be entirely discarded. Give the child what aid he needs, and his own divine nature will determine his proper sphere.

Most children are dishonest and untruthful through fear. The child's de-

sires and wishes are just as important to him as yours are to you; and if they were respected we should have more honorable, straightforward men and women. Many homes are made miserable by the authority of parents over children, even after the latter have emerged from the parental roof and have made a home for themselves. Every child born into this world has the divine right of freedom and individuality.

The purpose of living should be to help one's own selfhood to its highest good. To obtain forgiveness from our own soul for our past misdeeds, will put us in harmony with the universe; then we shall find the power to forgive all others for their wrongs against us, in word, thought, or deed. Then we can say in truth:

"I am the owner of the spheres,  
Of the seven stars and the solar years,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's  
strain."





## CHAPTER IV.

### KNOW THYSELF.

We can accomplish very little in this life, nor can we make much progress toward the attainment of a future existence, until we come into a realization of our own true worth. Did you ever earnestly meditate upon the grandeur of each human individuality? Very few consider this.

The answer from the majority to the question, "What is to be our ultimate attainment"? is, "A greater or less degree of perfection." And yet these same people make little apparent effort to attain to the *slightest* degree of perfection. The drunkard, in the gutter, will perhaps make the same answer; the person standing, as it were, on a high pinnacle, will look down with scorn at his fallen brother groveling in the mire, while he himself is guilty of quite as great intemperance. For he devours all manner of food, in quantity sufficient for two, keeps

late hours, and is ready, at the beck and call of friends to rush all over the country, in search of "a good time," with never a thought of judicious moderation.

Which is the more degraded?

To realize our true worth to the fullest extent we must be temperate in all things. Few imagine the possibilities which await us when we come into the realization of what we really are. Every living mortal has an absolute right to develop the "ego" that is within him to the stage of perfection; but, first of all, we must hold ourselves in proper esteem.

The work lies entirely with each one. We can accomplish much by introspection, and this should be systematically and conscientiously practiced. Introspection is looking within—is beholding and studying ourselves.

On the other hand, the experience which we gain from associating with others is most valuable; it helps us to determine, by comparison, our weak and strong traits, and so to form a more just

estimate of ourselves. Never accept, as conclusive, others' opinions of you; all people are affected, to some extent, by the opinions of other people regarding themselves, and the harm that this weakness does is incalculable. Very few people have "found themselves" to such an extent that they are entirely indifferent to the opinions of others; and to be so hypnotized, cuts one off from unlimited development.

It is the most ignorant people who have the most definite opinions of others, and who consequently often see very little to approve, or, when favorably inclined toward a person they overestimate him in favorable opinion, because the idea of good or perfection held by ignorant people is very limited.

For a person to accept such eulogy, taking more credit to himself than he really deserves, is unwise; it retards his progress by making him self-satisfied.

It is impossible for others to arrive at any infallible conclusions as to what we really are, hence it is unfortunate that

we are so ready to accept other people's opinions of ourselves.

When, by chance, we hear these opinions and have a feeling of discouragement, we should set up such a thinking in the opposite direction that it will crowd them out.

Don't fall into any position because people would arbitrarily force you there.

Observe the child who is always told that he is bad; he accepts the suggestion and becomes so hypnotized into thinking it that he does not try to be anything else but bad; if such a child be weak-willed, his early training may, perhaps, be the cause of an ill-spent life. At times, it will dawn upon him that he is not really bad, realizing that his impulses are often good; but through constant non-recognition of his good qualities, such impulses are crushed before they come to outward expression.

A negative attitude of mind leads one to think that everyone else is superior to himself.

My own experience has been most bit-

ter in this respect. Oh! the suffering that one can endure who wishes to be understood and appreciated! It is like a canker eating the very heart out; but only those who have experienced this feeling can appreciate these words.

I hear a voice which cries, "Come out, you grand and glorious beings of God's own creation and assert your real selves." It is the voice of God in us. It does not encourage us to work *against* anyone else, but, by helping ourselves to be the best of which we are capable, to help and to uplift the whole world.

No one can come into the realization of his own goodness and talents without being thereby a help to every one else.

Avoid those who do not help you to a realization of your better self. Associate only with those who can help you to see the good in yourself. Take quiet moments when you are alone, and study yourself. Look for the good in your own heart. When you have discovered some excellent trait, welcome it with joy; bid it stay and grow and reach out into the

world. Write down its utterances; express it in the very best manner you know; read it over every day; encourage it continually by putting it into practice; never mind whether others appreciate it or not.

During your introspection you may observe undesirable traits; if so, don't dwell upon them; get busy entertaining the good. Things die from non-recognition.

Acknowledge all the good qualities of others; to be jealous or envious is to acknowledge inferiority; you never knew anyone to be jealous of an inferior. So jealousy is a recognition of our own deficiencies.

Appreciate yourself; it is your only hope of salvation. You never in all your life saw anyone accomplish anything unless he recognized in himself a power adequate to success.

Assumed humility will only appeal to the stupid and ignorant; with the clear-thinking, awake individual, it has had its day. To assume such an attitude, in

order to win the commendation of others, detracts from your power.

Anything can be accomplished by asserting it confidently enough; but if we assume an attitude of humility for effect it weakens our purpose and makes us lose faith and confidence in ourselves and undertakings. We can make a complete success only by complete faith; such a faith carries conviction with it; whereas, by merely assuming a hesitating and uncertain manner, we introduce as potent a factor in defeating our purpose as if our assumed attitude were real.

Christ was the most perfect character who ever lived on earth; you cannot find an instance wherein he belittled himself.

It would have been impossible for him to perform his wonderful work among humanity had he not had complete confidence in his own power.

At the risk of too much repetition, I say again, Have confidence in yourself; think good things of yourself; at the same time keep regular hours, live in



every way so that your real and best self will have the best possible chance to develop. Seek companions who will help you to an appreciation of yourself.

We can learn many lessons from the flowers in the garden. They do not reach out until their petals are all distorted, wondering what the other flowers are thinking of them. They attend strictly to developing themselves, to throwing off perfume which carries love and good will to all; and, if we do likewise, we shall attract nothing but love and good will from others. So shall we insure the most excellent environment for the development of self.

Many people make their own lives miserable by dwelling upon the thought that some one who is in duty bound to do so, does not love them. The fact often is, that they do not love themselves. Love is spontaneous; you cannot make another love you from a sense of duty. Draw in all this energy which you are wasting in trying to make others love you and love yourself.

If you were going to the nursery to get a plant you would first take care to have it planted in proper soil; then you would place it in the sunniest window, and water it regularly, and see that the leaves were kept clean; when it began to blossom you would watch it closely and glory in the unfoldment of the beautiful petals.

Just so should we encourage our own unfoldment; and when our environment does not tend to the expression of our better selves we should change it; but when our environment cannot be changed it is proof that our worth is lacking; for promotion is easy when we are ready for it.

Never think that anything is good enough for you. It is an easy matter to determine a person's opinion of himself by going into his house; he will often overwhelm you with apologies for deficiencies and disorder, but never think of apologizing to himself for enduring all the time these deficiencies and this disorder.

The world accepts our own opinions of ourselves. The person who realizes his worth and will "brace up" as God intended him to do, using his talents for the betterment of himself and humanity, is sure to impress others favorably; people are soon heard to remark concerning him, that they "always knew there was a good deal to him."

The fact is it was always there; all it needed was developing and bringing out.

My friends, this is possible for every one; it doesn't make any difference how ignorant or how mean you think you are. Jesus said, "These things have I done and greater things can you do."

The dog that goes along the street with his tail between his legs and his ears lopped over, always suggests a kick and usually gets it.

All the great ancestral names in Christendom will not save you or avail you anything; it is the development of your own true worth that will give you a place and a name. No vicarious achievement will serve alone to get you

through the gates of heaven; and the day is speedily passing when it will help you materially in your every day vocation in life.

We often hear this complaint of non-appreciation: you have been so valuable in this or that position, without receiving a just equivalent, etc. Perhaps this is all very true; but you did not realize it sufficiently to impress others deeply, and so bring in to you your honest returns.

My friends, this principle of self-recognition will not only assure you a salvation hereafter, but it will bring to you the luxuries and comforts of this life.



## CHAPTER V.

### FAITH.

“Amid the maddening maze of things,  
And tost by storm and flood;  
To one fixed trust my spirit clings—  
I know that God is good.  
I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.”

“Faith is the substance of things hoped for, the evidence of things not seen.” This principle of mind is inherent in man and inspires his every act. We should never attempt the most trivial act of our lives if we did not *believe* that by so doing we could accomplish our purpose. Faith is the one great cause back of all things. It is the moving power in the universe, the incentive to each of man’s acts, the power by which he gains all his possessions. It is the inspiration for eternal life. By faith “we live and move and have our being.”

Faith means, to many people, a sickly

yearning to receive some glorious reward when they have departed from this life; and in this sense it is often spoken of as the higher phase of faith. There is only one kind of faith, but it differs in degree; and the faith exercised in accomplishing any legitimate purpose in the most material things of every-day life is just as spiritual a belief as a yearning for the soul to possess something in a future existence.

Our success here and now determines our future success on this earth or in any other stage of existence; and since faith is the only real power that exists, it must be exercised in the most trivial affairs of life.

Faith was the great creative principle; it is eternal; therefore it is as potent a factor in creating conditions today as it was in the beginning. We who claim to be eternal believe in the complete development of the soul and in its salvation. Is it not inconsistent to think of being placed on this earth except for the one purpose of salvation? This is admitted

by many, but the means that are necessary, the means by which we can come into the possession of strong, healthy bodies, are too often called material means, in a manner which seems to cast reproach upon them.

The real self, the soul, is the I. It is as much a part of us now as it can ever be. And faith is the only power that can enable us properly to develop ourselves. We can advance the soul's development only by supplying certain conditions which are also the best for our physical welfare; the extent to which the physical self is ignored indicates the extent to which the soul is cut off from good.

Many feel conscience-smitten because they find it necessary to spend much time with the material things of life; but just as long as they feel it necessary, so long it will be necessary. What greater religion or spirituality do we need than to "Do unto others as we would have them do unto us"? and the best opportunity for exercising this religion is pro-



vided in every-day business transactions. All work brings us more or less into contact with others, and since it is absolutely necessary to obtain an existence on this earth, it is really the only way in which to use our religion; for life's necessities cannot consistently be despised. Of what value can any religion be to us unless it will enable us to aid in advancing the condition of man by leading him into a knowledge of his own Godship? Of what value can any forms be that will not serve this purpose? Faith being the one principle by which we obtain all things, we should exercise it in our daily tasks. If we spiritualize our work we shall find that the necessity for much work is growing less, and we shall have more time to look pleasant and to encourage others. He who carries the ideal into the practical meets with the greatest success. To connect the ideal and the practical is both life and religion.

The man who conducts a business without faith doesn't conduct it long.

All failures are due to lack of faith. It is a lack of faith that causes life to appear hard to us. "Complete faith casteth out all fear."

It is fear for the present, and fear for the future, and fear of something that we have done in the past that may prevent some happiness from coming to us in the present or future, and fear causes us to waste our life forces. Faith in our eternal existence, and the knowledge that no *real* harm can affect us, should keep *burning* within our hearts a divine trust that the great overruling *intelligence* will eventually deliver to us a just compensation for honest and faithful efforts. Such an attitude would bring to us that serenity of mind which is the only true happiness for which we all are striving.

Too much dependence placed upon intellect and reason is like the blind leading the blind; for *faith* and *intuition* should be the companions and enlighteners of reason. When our position is such that no possible means of escape is visible, then do we find that reason is a

poor guide, and then the lesson is easily learned that the only *infallible* exit is our dependence upon the one great *principle* of life.

Most of us depend too much upon our own fallible reason; we go on vainly and wearily in a mad chase for something, instead of resting secure and calm in the faith that what is ours will come to us. What advantage do we gain by all this unenlightened force of blind power so assiduously used and abused by us? Can you count up one experience in all your past life, no matter how far you came out "on top," that you would desire to pass through again? The costs are easily counted, afterward.

Knowledge and comforts in this life can be obtained by opening the flood-gates of the soul and showing faith in God, the overruling power; He will assist us, but He asks a complete surrender of our wills. Misunderstandings and strife are caused by different degrees of unfoldment, all of which tend to bring us

into an understanding of the one life. A cause for tears and suffering today may be the cause of rejoicing tomorrow, if we but trust the divine that is within us to lead.

Stillness on our part is necessary; anxiety keeps the things we want from coming to us; we display a doubt by thinking that there is no force at work for us and that nothing can come to us unless we get up and metaphorically "bump our heads" against the wall. Reason is of no value in such cases; you will invariably find that though you exercise it until your head cracks, yet it brings you back to the starting point every time. What we need is to be still, and *trust, trust, trust!*

Man is infinite; all things and every desirable condition stand ready, waiting to yield to this power of faith, which can be exercised only within himself. Only his complete trust can lead him into a knowledge of his power to exercise dominion over all things. There is but one power in the universe. It is this same

power exercised by ourselves that brings undesirable conditions and unwelcome things. This occurs whenever we let this mighty force of our minds wander around uncontrolled. We receive the inevitable result of such unintelligent thought, and then we exclaim, "Why should this have been my lot?"

It is the people who really exercise the least faith in God who think they are the most righteous; they rely on their own limited five senses, and with their intelligence attempt to keep the whole world straight; trying to do God's work for him. Their lives and the lives of others for whom they are so much concerned, and whom they would compel to walk in their paths, are made miserable by this lack of trust in God. Such efforts are always futile; for to the sincere, their own plan of working out their salvation is dearer than their own lives.

Did it ever occur to you that God knows his business and that you are wholly incapable of setting his world right? If you had every one going ac-

according to your judgment, it would not please any one else, for there are no two that look at things in the same way.

The only success you will have, in this life or in any other, is to be obtained by letting *go* and having faith in God. "He works in a mysterious way his wonders to perform."

Jesus said, "Resist not evil." What appears evil to us is God's plan of working out good; faith in Him is our only guide. This saying, "Cast all your burdens upon me," is equivalent to telling us to let go our anxious straining and to have faith in God.

What we lack is more faith; faith in self, faith in others, and faith in God; the potency of faith is made clear by the saying of Jesus, that faith as much as a mustard seed will enable us to remove mountains.

"Talk Faith, the world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall  
come;  
No one will grieve because your lips are dumb."

Faith can be built up by constant affirming; any desire or hope may be realized by constantly affirming, with accompanying effort, that it is ours, while all thoughts and all sentences that are uttered are suggestions that tend to increase or decrease our faith. To whatever subject our thoughts pertain, this is true.

It is for us to say in what we shall have faith and to what extent we shall exercise it. All healing is faith healing. It matters not whether it is from sickness, poverty, or any other abnormal condition from which we recover, it is all faith healing, and is accomplished by the same principle—"all things are possible to him that believeth." It is for you to show that you believe.

Some sick persons are healed by medicine; some by change of climate, or a change of diet, and in many other ways; but all ways are due to a faith within oneself, which is strengthened by the suggestions of those concerned in one's behalf.

The miracles that Jesus performed were due to the natural law of faith. One of many illustrations is found in the instance of healing the blind men (Matthew ix: 28, 29, 30). In answer to his questioning they assured him that they had faith in his power to heal them. "Then he touched their eyes, saying, according to your faith, be it unto you. And their eyes were opened."

The power is ours to do the same faithful works, if we live for it. Jesus is our elder brother, and God is no respecter of persons. We are identical with him and are built on the same plan. He said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

In and of ourselves we can do nothing, but "all things are possible to him who believes." To surrender our will and to have implicit faith in God will lead us into all truth. Wisdom is what we must have in all things in order to make a suc-



cess of life. The Bible tells us, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." God is practical; his laws are the very acme of wisdom, and when we cannot see them as such, the adjustment must be made on our part. Complete faith in Him will tide us over every experience regardless of its severity, if we but wait in the silence, still our own executive plans, and serenely listen, watch, wish, and ask for His guidance. "If ye ask believing, ye shall receive; ye have already."

We must appreciate self and know that we are worthy to receive what we desire. This can be accomplished only when our conscience approves of our every act and thought; and no matter how innocent we may appear to others, or how much they may approve of what they know of us, as long as there is the least dissatisfaction in our own minds, it will stand in the way of the attainment of our desire; for to think that we are not worthy, immediately makes us so.

## CHAPTER VI.

### OLD AGE.

“If we but knew  
How all the mystic forces of the universe,  
Combine to mold the destinies of men  
And shape them in accordance with God’s plan,  
We would not strive so with our little strength;  
Creating for ourselves such needless pain;  
But yield, and in our souls know perfect  
peace.”

There is no subject that demands more prompt and serious attention in this day than the prevention of old age. We only have to open our eyes to the fact and look around to become convinced of this.

A majority of young people who have not attained their growth, and even young children, at a tender age, really have the appearance of age.

The result in the course of a few generations of these marked inherited tendencies in this direction is easily foreseen, by indications now so marked. Youth is indeed beautiful where there are the attributes of youth; but childhood

accompanied by all the indications of age—shown in the child by shrunken features, lusterless eyes, and scrawny form—is anything but beautiful.

Observe an audience of young people ranging in age from the babe to those of twenty years, and it is easy to distinguish those who possess a youthful appearance. All that many require is size and clothing, and their age will appear mature.

Many children look, to begin with, like birds half-feathered, which have escaped from their nest unnoticed. These appearances of decrepitude are not confined to any particular locality.

When we think of the unwelcome children ushered into the world, as the result of a motive on the part of the parents which has given to them their little, half developed bodies, can we wonder at their lack of youthful appearance? It is often remarked how fortunate the child is, who is born heir to material wealth. Yet the child who is really fortunate and well born, is that one who is born of love,

especially one who is endowed with a strong, healthy body, and has an incentive for a clean interior instilled into his soul.

Who does not wish to be beautiful? Any one is beautiful who is clean within and without, who has a radiant face, well filled features and a straight, muscular form.

The child, at least, should have such a body at the beginning of his career. In order to insure a healthy body, the work should be begun with the parents years in advance, so as to give their children a real birthright; and their coming should be as welcome as that of the angels from heaven.

It is for each one to exert his little might in aiding others to lay claim to youth, the divine right of every individual. This shriveling-up, wasting process is not necessary. It is only an indication that we are not in harmony with the universe. To establish the "*I*," is the secret of youth. The "*ego*" is all power and is ever ready and waiting for us to draw on it for our objective manifestation. The

spirit never ages; it is eternally young.

Age is abnormal; it is the result of getting out of the right path. The indications of age are friendly signs; they are telling us that we are disobeying the laws of our divine self.

Carrying mental burdens is one great cause that brings wrinkles and gray hairs.

We are taught from the cradle to the grave to worry about our affairs and the affairs of others. The first burden that is instilled into us, is just how to act, to conform to the superior (?) judgment of those amidst whom God has placed us. To act thus is nothing more nor less than to "appear proper" in the eyes of others. If we grow under this influence our whole nature becomes permeated with the idea of "appearance."

There is hardly an act of our lives in which appearance does not play an important part. We are so interested in keeping up this reputation that we squeeze the life out of ourselves by holding so fast to custom.

We haven't a friend whom we can call to mind without associating a certain line of conduct which seems fitted to him; he got the start, when too young to think for himself, and when he attains an age to think, he continues at such a rate in the same line, that instead of owning his conduct, his conduct owns him, and he is usually awakened to the fact by some terrific shaking up.

Too much mapping-out of the line of conduct we should follow, is like storing sufficient flour in a bin to last us the remainder of our lives for fear the soil will fail to produce wheat.

One example of devotion to appearance is strongly marked in the woman who has won the reputation of being an immaculate housekeeper. The beginning of this was perhaps suggested to her when very young by some one thing that she did, and the applause was taken up by the family, who gave encouragement to other acts of like nature. In time the neighbors chimed in, and thus it was decreed by associates that she should be-

come an unrivaled housekeeper. In the course of time she marries a man who has an eye single to the comfortable feeling in his stomach after gormandizing on such delicacies as he knows this jewel of his heart can prepare. The continual grind begins. The washing will be out bright and early Monday morning; nothing but a funeral could cause the least deviation from these rules, which it takes to make a good housekeeper; and thus it is in a dozen and one other things, which must be done "just so," in order to maintain her reputation as a housekeeper. It would be nothing short of disgrace now for her to disappoint the public.

The result is that the husband spends his evenings at the club, there being no companionship at home with his jewel after these strenuous days of keeping up appearances, and so it is in many phases of life from the cradle to the grave.

Little wonder that few live beyond the three-score-and-ten mark. He, and he alone, is strong who can do the unex-

pected and can break away from the habits which have so hypnotized him.

The aging process is brought on by a misconception of life. We need the study of life more than we need arithmetic, grammar, and geography. What a kinship of love we have for all humanity in general when we realize that we are not isolated beings, but are a part of the whole plan.

All our trials and troubles are warnings to come into the fold. Our misunderstandings and strife are over when we can feel in truth that "I and the Father are one." How vain is life, and what empty conceit is ours until we can say this!

Life as it is, appears to be a hideous confusion to those who have not confidence in God's omnipotent power to bring all things into harmony. All things work together for good. One by one we come back into the fold of Christ, the worse for wear and worse for having been guided by the wisdom of man.

We enter into the new life by repeated



failures to solve life's problem without co-operating with the great universal will. The ways in which we are led to see this are many and as varied as there are individuals.

We are heirs to all things. There is nothing we cannot accomplish when we link our power to the great universal intelligence; and it remains with us to decide when we shall claim our heritage. The delay is made by ourselves. God is ever ready to help, but we must place ourselves in the attitude to receive.

How just! What infinite wisdom is this! There can be no old age when we come into the one life. Spirit is the real man and spirit never ages. God's ways are ways of pleasantness and all his paths are peace. There is no time set for learning and obeying God's laws, but with most of us the progress is made by degrees. At first we live in two worlds. There are moments when we get quiet enough to commune with our better selves. Such moments are like reaching oases in the deserts of life, but the victory is not yet.

The old life, at times, has an attraction for us and we go out into the noisy crowd only to find that we are yet "of the earth earthy;" that our feelings can be acted upon by outside influences; that we have enough of the old life remaining to become interested and to take an actual part in defending ourselves and friends from malicious tongues and the silly gossip of the carnally minded. These are they that have never had a glimpse of the higher life.

And so it is that the experience of each in finding eternal life is very much the same. We develop by spurts and starts. When we drop the burden of trying to save our own lives, and the lives of others, we shall grow young.

It may seem that positive disaster awaits you when you take this new stand, since all radical changes usually cause commotion. But he that loseth his life shall find it. To remain in your room and to know that by a firm mental attitude you are master of every situation—an attitude expressed in repeated affirma-

tions of strength and courage—will do more for you than any amount of hustle, bustle, and babbling with others.

We are not mere worms of the dust, as many think, nor can we hope to attain to power while we persist in that attitude of mind. We are made in the image and likeness of God, who is the author of all things seen and unseen. Let us lay claim to our birthright and exercise our Godship. Blessed is he who, by the power of love and righteous living, has entered the blessed realm of Peace, where strenuous strife is not known, but where all Power is his. This blessed state is reached *here and now* in the Silent Mystic Way, by many more thousands than mortal man knows. The carnal-minded, including the dualists, cannot have fellowship with souls who walk the earth in quiet peace and in calm dignity. Everything we possess has come from the great infinite, from stillness and darkness into action and light. The authors of every great thing receive their power from the same source. We can become creators

only by making a greater connection than we usually have with this infinite supply. Consciously or unconsciously we control our circumstances and environment in this way only.

It is somewhat of an experiment in every individual case, to know how to find just the right combination and to place oneself "en rapport" with the infinite. Those who have the ambition to accomplish certain things wait ready to grasp and make use of every inspirational mood which comes to them; and well they may, for it is the only way in which we get anything of value. But we can so live as to have every moment of life inspired. When we depend on the true source for aid, there is no ground on which the aging process can operate.

The race so far, ignorant of its power, has killed itself by trying to make a living; whereas, nothing is secure that is not backed by this universal intelligence. Money that has required years of strife and worry to obtain may be lost in a day, but the power to draw on the infinite,

when once established, is a permanent wealth which we can draw on for any purpose. But we must know that infinite power of accomplishment is our right provided that we are willing to purchase it by righteous living.

Thought alone is not the only cause of old age, but every moment spent in worry, whether about our own affairs or those of other people, is so much time spent in dying. Many a person has grown old and has gone to his grave through anxiety for some loved one who is wayward. Again it has often been the most enthusiastic religious person who has found the greatest excuse for worrying. Of these, which is the greater sinner? Both represent states of mind that are negative—conditions that mean death in the course of time. Truth is freedom; therefore, of what value can any religion be to us, that does not teach the absolute freedom of individuals? The only effective means you can use with a wayward person is to loose him and let him go. He who, in truth, trusts God cannot worry.

Food, clothing, and exercise must be regulated to the needs of every individual so as to stay the ravages of age. There are two processes at work in the human body, and a normal condition depends on the balancing of these operations. The mental condition is greatly influenced by the food consumed.

The old idea of rest from mental and physical labor after middle age, holds good no longer. People in middle life get lazy; and because this laziness creeps over them, they think it indicates a needed rest to prolong life. It is an effect of the life previously lived. When your joints begin to creak as you get up and down, it proves an overburdened system, which can be relieved only by increased exercise to throw off the dead tissue. When a person looks around and begins to solemnize about the death of all his old-time friends, is convinced that it is about time that he should die, and prepares for death by making his will and arranging his business affairs, so that he can sit around and be ready when the

time comes, he may just as well engage the undertaker.

An active interest in this life keeps us young. We should quit fearing and worrying about death, if we wish to remain supple, active, and bright. Spend your energy and thought in life and living, and perhaps death will pass you by.

Why do people differ so greatly at the same age in showing the signs of decay? If it were so decreed and we had no power over the decaying processes, we should all wear out alike and die at the same age; but men grow old at different ages, which proves to us that decrepitude is of man's creation and that he has the reins entirely in his own hands. What a grand and glorious privilege is ours that whatsoever we desire we can possess by applying our thought to it. What scope and authority this gives us! Could we wish for more freedom than this? Thoughts turn hair white. People have been known to turn gray in a single night through fear. Why cannot gray hair be restored to its original color by the

same law—by thinking strong, healthful thoughts? The teachings of the past have been to prepare for age. We frequently hear: "You'll wish you had saved your money when you get old," and "You will realize how it feels not to receive proper respect from others when you are old." "Well, you are such and such an age and you can't hold out much longer," and so on. Do we come here for a few brief years only to prepare for age and death?

Men lived almost 1,000 years in olden time; why cannot we do likewise? We can by correcting our false mode of living. When we can prolong our lives to one thousand years, why not indefinitely?

We hear so much these days about immortalization in the flesh, that for my part, I am all too curious to know what is going on in different parts of this great universe of ours to be content to remain for all time on this little speck of dirt; but why cannot we, by proper living, become so spiritualized as to come and go through the universe at will and do away



with that terrible ending of the physical body—the convulsion called death?

What we all desire is to live while we live, but we cannot do this if we are continually preparing to die. To expect to live fully while the mind is filled with the thought of death, is to expect something that is against all law. If you wish to retain your youth, be young now; know that you *are* young. Never say you are old; never think it. If there is anything you really desire to accomplish, even if you are seventy or eighty years of age, if your desire is strong enough, you can stay the ravages of decay and accomplish it.

Throw off the restraint that you think people of years should assume. Dress young. No color, no style is too young for you, no matter what your years are, if it suggests youth to you and you desire to wear it.

Get out and play with the children, or organize a club among yourselves, and get the blood to coursing through your veins. Think youth, demand it. Curl

your hair and use rouge, if you desire to, for a beginning; do anything that adds to your appearance and suggests youth, until you have had time to build a new and lasting foundation for youth.

Quit telling your age if telling it makes you feel old; but just celebrate your twenty-fifth birthday, and stay in that mind until you feel that you are only five and twenty. I said seventy or eighty; it doesn't make any difference if you are one hundred and eighty; if you really desire youth, you can have it. If you will work hard enough for it, youth shall be your portion.

I will give free a year's lessons on the piano to two of those youths, past sixty years, who become imbued with the ideas and feelings of youth. The first two who apply will be accepted.

Youth, beauty, and every good gift are yours if you will stake your claim on that soil and work unceasingly. Start in with a determination and build on your faith, instead of on your fears; then you will accomplish what you really desire; indeed *then* it is yours already.



## CHAPTER VII.

### HEALTH.

He is poor indeed who has not health. The first requisite to perfect health is perfect cleanliness. "Cleanliness is godliness," and "It must follow as the night the day"—that uncleanness is ungodliness. To be ungodly is to be sinful; hence, to be uncleanly is to be sinful and sick; therefore practice the God-given laws of health and be saved from your sins and illnesses.

What is being clean? People differ in their ideas of cleanliness. I believe I am safe in saying that the majority of people bathe once a week and consider themselves clean. Think of this just one moment and you will decide that it is impossible for a person to be clean without his daily bath.

There are in the human body a vast number of pores; they throw off, if normally active, large quantities of waste matter in twenty-four hours; just think

of the condition the body is in at the end of seven days if these pores have been closed up by the unremoved accumulation of waste matter. I wish I could make this appear so revolting that it would convert every one to the daily bath.

Many have an idea that the daily warm bath is weakening, and as for the cold bath, why that would give them their death from cold! The only thing that will *cure* you of the catching-cold habit is a cold bath every morning immediately upon arising. The most delicate person can commence his daily bath with warm water, and, by gradually decreasing the temperature, can, in the course of time, be able to take the cold bath with impunity. If it is too great a shock to get into the water, the sponge bath will answer. A little salt in the water, two or three times a week, is an excellent tonic. Practice this just one month, and you will never again think the weekly bath sufficient for health.

Perfect health is possible to every liv-

ing creature if he is willing to pay the price for it, by living properly; but it is so much easier to live in the same old rut than to change.

*Think* health; *demand* it continually. By living in an atmosphere of health and by a non-recognition of disease, we can grow into perfect health.

To be free from aches and pains is not health. We should feel as spry and lively and as full of energy as when we were children.

What we want is more abundant life. We must have plenty of exercise; the greater portion of this we can get at our daily labor; not considering it a duty, a task that *has* to be performed, but a joyful exercise to develop strong muscles.

Happiness means health; if we are required to do work that is unpleasant to us, we should devise some means of learning to love it; this is an excellent exercise for the will.

Let us put love into our work; if we cannot do this, no outside force can

compel us, and we should turn to something else which we really like. But he is a weak-willed person who cannot bring himself to like the work that it is necessary for him to do.

This, perhaps, does not sound like health rules; but it is the very essence of health advice.

Harmony is health, and anything that creates mental discord is against the laws of health.

Live in God's sunshine. Wear loose clothing and breathe deeply; women who have worn tight clothing cannot breathe properly. Practice until you breathe as you did when you were a baby.

Fresh air during the day is not enough; sleep with windows open summer and winter.

Women are inferior to men in health because they do not dress with regard to health, and they live in the house too much.

It is astonishing to observe the large number of women who stay almost constantly in the house; often from the

feeling that slavery is necessary to the fulfillment of their duty as mothers. Others pride themselves upon being immaculate housekeepers to the extent of banishing all thought of their own personal well-being.

Cultivate a desire to look your best and to appear your best before your fellow beings. Most women possess this desire, but they labor under the delusion that this ambition should be stifled—a notion that is sheer nonsense; quite the contrary is the truth.

Every day dress to look your best, and take a walk out in the open air, forgetting all care. When you once realize the benefit derived from so doing you will never neglect such exercise.

You will find that you can do your work with more ease and less friction; home will seem brighter than before.

Dress every day for dinner; never allow yourself to sit down in your working clothes; all members of the family will fall into line, and an otherwise untidy looking husband will begin to pay



some attention to his personal appearance.

The law of suggestion is too large a factor in the production of health to allow us to go in "any old way." Every time our attention is attracted to ourselves and we recognize an unclean, slouchy appearance, the picture has its immediate effect upon us.

Among all the people who can make slaves of themselves and wear out a miserable existence without any real profit to themselves, the household drudge is pre-eminent.

It is possible to cut down your work in many ways and to devote your extra time to health and improvement. If our ultimate aim on this earth were to become expert housekeepers and to do our duty to our families in the sense in which most women see it, the case would be different; but this aim should be subjected to the higher development of self. In no way can we save more time than by simplifying our meals, and by so doing, we shall gain not only in time but also in health.

Much has been and is being said about proper diet. Tastes and ability for assimilating food are as varied as individuals; but the person who has learned to live without meat and stimulants will never return to them.

We eat too much. We can be guided by eating only when we are hungry; fast often; no person can afford to miss reading Haskill's "Perfect Health: How to Get It and How to Keep It."

Catching cold is usually the result of an overloaded system, and colds are the cause of nearly all sickness. We realize this when we pause to think how we doctor for colds; first, a cathartic; then we proceed to open the pores of the skin by a hot bath or a sweat to relieve the overburdened system—overburdened from the excess of food we have eaten.

There is one special subject upon which I wish to touch in this brief paper, and that is, the care of the teeth. It is certainly nauseating, especially after a full meal, to have to converse with a person who is neglectful along these lines. If

his eyes were set where he could look into his own mouth, as others can and must, when in conversation with him, he would visit a dentist without further delay. It is absolutely essential to health that the teeth be cleaned by a dentist once in every six months. It seems incredible, but I find that some people never owned a tooth brush; others own one and use it only when they are going to a social gathering or to some place where they wish to look especially "nice."

To enjoy bodily health you must first be well mentally; your habit of thinking has more to do with the condition of your health than any other one thing. Good, strong, beautiful thoughts are conducive to health; without them it is impossible to be well.

All regrets and longings for the past must be wiped out; turn around and face the world as it is today; your past mistakes and sins, no matter how great, can be entirely obliterated, and in this fact your hope lies.

Toward those who would ever be reminding you of your former position, cultivate an attitude of sympathy; and if you *will it*, you will come out head and shoulders above your present reminders; the stronger and better for your experience to which they would ever refer you.

People who are forever parading their "mental ulcers" are the most stubborn cases to cure; they are content with disease, which means spiritual as well as physical death. They may think their attitude is one calculated to excite sympathy and help; but it really calls for condemnation or indifference. Such a one is to be avoided, for he is sure to depress your spirit and to make an unpleasant impression on your otherwise healthy body.

To be reminded of your own unfortunate experiences and to hear all the unsavory yarns which some people are ready to proclaim from the house tops, is sure to be the means of convincing you that your own case is hopeless.

Some scientists claim that most dis-

eases can be traced to certain malicious thoughts. Notice how a fit of anger or a fear-thought, checks the breathing and retards the circulation, and how joyous ideas and love thoughts cause us to take in deep breaths of air! The whole body responds to these thoughts, and in proportion to the degree in which any thought interferes with the free workings of any organ of the body, just that far our health is affected by such interference. Think of jealousy and envy—how they enter into the feelings and interfere with the free and harmonious workings of the body. You often hear the remark, “He is green with jealousy or envy;” and in such expressions we speak more wisely than we think. Those thoughts are perhaps what give us the liver complaint, for he is a rather green looking person who has not a normal liver, and whose digestive juices are not doing their proper work.

To practice the laws of health, then, does certainly mean to be saved from our sins. There are, to be sure, other causes

for ill-health, such as accident and being subjected to improper treatment from others; but, to a great extent, the health shows a register of the modes of living and the thoughts of persons; it likewise gives us a fair idea of a person's habits and disposition. Those who are not aware of this fact should hasten to repair their health, for we often flatter ourselves that others have no way of knowing our dispositions unless we unwittingly display them in an unguarded moment.

There is no one living who would not wish to be healthy and beautiful in body and face; and every one can be so, if he *will*. Living daily the laws of health and a true mental attitude persistently held for oneself and towards others, will transform the homeliest, most delicate person into beauty and health.

“To think well, eat, and breathe well,  
Is to live well, and thus be well.”

“Avoid everything which tends to lessen your vitality, for this is your success-capital; and if it is lessened or

impaired, your life work will be, in that proportion, a failure."

"Rugged strength and radiant beauty,  
These were one in Nature's plan;  
Humble toil and heavenly duty,  
These will form the perfect man."

## CHAPTER VIII.

### HAPPINESS.

“To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars;

“To be satisfied with your possessions, but not contented with yourself until you have made the best of them;

“To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

“To be governed by your admirations rather than by your disgusts;

“To covet nothing that is your neighbors' except his kindness of heart and gentleness of manners;

“To think seldom of your enemies, often of your friends, and every day of Christ;

“And to spend as much time as you can, with body and with spirit, in God's out-of-doors—

“These are little guide-posts on the foot-paths to peace.”

A happy disposition is the greatest inheritance. It is a condition of the mind and can be cultivated at will. It depends on the degree of wisdom gained from



past experiences. All happiness is within the individual; it does not rest in the possession of any thing or any body, but comes through our knowledge of strength gained in our experience by reaching outside of ourselves.

The happy condition of mind differs widely in different individuals. Each person lives in a world of his own making; heaven and hell may dwell in the same house; but perfect happiness is heaven. Those who anticipate a future home with a gold lining will find on entering another stage of existence that brass would look just as good as gold, unless they are in a state to appreciate the latter. Heaven is simply the mastery of self. "The world is the outpicturing of our minds." Happiness depends upon a peaceful and contented mind, and is ours when we are ready for it. Complete and permanent happiness is the fruit of perfection.

The motive for all of our acts is the desire for happiness; and we destroy our ability to enjoy happiness, in our mad

rush for it; we find some happiness in small toys, but such pleasures bring a reaction as intense as the happiness found therein.

Our repeated efforts to gain happiness in these ways finally throw us back on the one ultimate source of real happiness—the development of self and the attainment of a well-balanced mind. The negative person, reaching outwards and believing that his happiness depends on the actions of others, is prompted by a form of selfishness which invariably brings unhappiness.

Draw in this vacant longing, this expectation that others will place you in a happy environment, and create an environment conducive to happiness. Get interested in the work you are doing; do the work at hand with a loving care; go about it with a determination to get all the joy out of it possible; never wish for the time when you will have nothing to do. The lazy or idle person is never happy; the wealthy person, if he spends his life in idleness, is not so happy as

the common laborer. We must exercise to be well; and no one can be happy without health. The one great source of unhappiness is the lack of interest in life; therefore get interested in living and in helping others to live. Life is happiness when we are so positively interested in accomplishing the things we *do* want, as to have no time to recognize the negative—the things we would shun. Most of the unhappiness of this world is caused by little things. How many people we see whose lives are abject failures because their purpose in life is so negative that they are *continually acted* upon by little or imaginary slights from others.

They are often rendered utterly miserable because they are socially slighted. There is no reason for feeling slighted at neglect of this kind; look within yourself for the cause; it may be that your particular makeup does not attract the courtesies you desire from a certain class of people; your sterling character may outweigh many a character in the class of people whose favor you are pining

for, so that uncongeniality would certainly be there. Know this, that your intrinsic worth will determine your sphere in life; and if you are deficient as a social success, you may be a success where more brains and sincerity are requisite.

Follow *joyfully* the life to which you are best adapted, and at the same time *quietly* and *carefully* round out your nature so as to be a success in any phase of life. Elbert Hubbard says: "Fit yourself for the highest society, and then stay out of it."

If you would know happiness, get so busy with higher thought as to be wholly indifferent to sneers and snubs that come from the uncultivated, the envious, or the thoughtless; for the moments spent in useless worry about these trifles make up, for some people, the greater part of their lives. Great sorrows, if viewed in the proper light (as a means whereby we can gain strength), educate the soul; but worry and grief, especially about slights, sneers, and snubs, never do this. To lose self in bestowing acts of kind-

ness on others, pays *large dividends* in happiness. Opportunities to help the deserving are many; and instead of depleting our strength and power, they add to our own true worth.

There are times in the lives of most people when assistance from others is of great aid in accomplishing their purposes; but this help is not necessarily financial aid. To assist the ambitious person to the development of his own talent, whereby he can acquire his own wealth, is the greatest aid that can be given to him; it is often the case that our experience and prestige in a certain locality can be made of great advantage to others.

Kindness can be rendered in many ways. A little thought and consideration on our part, at just the proper time, will often enable another who is struggling with life's problem, to realize his long cherished ambitions. To view another's success, and to know that we have been of some assistance in bringing this happiness to him, will always be a

source of real satisfaction and happiness to ourselves. Aid so given without thought of returns, is one undoubted source of real pleasure.

There are natures that spread happiness wherever they go; they perhaps are not more sympathetic nor do they have your interest more at heart than many others do; yet imparting happiness is with them an art; it is an atmosphere of their own creation, and it can be felt in merely passing them on the street. This disposition never fails to divert the chronically depressed person from his beaten track of despondency—at least for a short time. More good is derived by the sick or suffering person from the wholesome, cheerful optimist, than from the person who commiserates with him. The person whose happy state of mind is adversely influenced by others, should not visit the sick. The object in such a visit should be to leave the patient in a happier frame of mind, and if this is not accomplished, your visit has failed.

Instead of entering into their mental despondency and weeping and wailing with them about their condition, you can manage, with a little tact, to take them on a mental trip with you into higher realms; and you can do this without being apparently cold to their condition. Then you can leave them, knowing you have materially improved their condition.

The demeanor that some people assume in the sick room helps to intensify the patient's idea of his condition. The drawn features, the walking on tiptoes, and the whispering, or undertone, all suggest to the patient that he is in a critical condition.

Here is a person who lives in the *now*; when you meet him on the street he speaks to you as if he *meant* it; he is thinking of you and nothing else; not the business letter he should have written before leaving the office, or the good dinner he is to have when he gets home; but he puts all his thought into the present and enjoys the fresh air, not neglecting to speak to his friends as he meets

them. His store of happiness is increased by winning friends through his *whole*-hearted sincerity ; he puts *life* into everything.

Live in the now. Concentrate ; live in the thing you are doing now, and do it well. Live one day at a time, and live it to the best of your ability. Be happy now ; you will never find a more opportune time ; make an *art* of living, by getting interested in your work and doing it to the best of *your* ability, always being guided by your *own* best judgment. There is as much happiness in living your life this way—even in washing dishes or hoeing corn—as there is in painting landscapes or chiseling statuary. Happiness lies in doing well the work that you can do, and if you have a desire to do other things, this is the one thing that will enable you to do them also. If you waste energy in reaching out and wishing you were doing something else while you are washing dishes, and in cultivating this habit of being dissatisfied with the work that is necessary for you to do, you are



laying the foundation of the mansion of discontent; but in doing well what is necessary for you to do and holding yourself ever ready for promotion, advancing step by step, you will eventually find yourself in reach of your life's desire, with the added satisfaction of having enjoyed every step as you advanced, and with that full health and vigor which you can lay claim to only by work properly performed.

*Concentration* is *happiness*, and happiness is ours when we are so *absorbed* in the work of the *hour* that we have no time for regrets of the past or for fears of what the future may bring. The *present* is *ours*, and it is all the time we ever shall have; the past is gone forever; the future *is not* until it comes to us; and then it is the *now*.

A *radiant* and *happy* individual is an individual who lives in the *now*. The greatest secret of happiness is living in the now; the past is gone, but it leaves its *result* if *well* lived, in the form of a satisfaction which is conducive to happi-

ness and which adds *capital* to our *ability* to get the best *results* out of the *now*.

By commencing with each little circumstance and viewing it optimistically, we can form a *habit* of being happy; but many failures are made in attempting to form this habit, because happiness does not come after a few weeks lived in this way. It is impossible to change all at once a disposition that has taken most of your life to create. You are meeting the fruits of your past thoughts; meet them bravely, but commence now and sow seed for desirable returns in the future; for "*Whatsoever a man soweth, that shall he also reap.*"

"You never can tell what your thoughts will do  
In bringing you hate or love,  
For thoughts are things, and their airy wings  
Are swift as a carrier dove.  
They follow the law of the universe—  
Each thing must create its kind,  
And they speed o'er the track to bring you  
back  
Whatever went out from your mind."

The happiest lives and those most worth living are the lives with the broad-

est sympathies for others. Consciously or unconsciously we make our lives; and we receive a return for every thought or act sent out. In this way we are responsible for everything that comes to us. If we wish a harvest that will add to our happiness, it can be ours by showing sincerity and kindness and by bestowing love upon others. When you do this, however, don't continually look for returns; your own satisfaction in having performed the act should be compensation enough. You may find ungrateful people, but you have performed your part, and like begets like, although the compensation may come in the most unexpected manner. All stages of perfection are gained by a rise and a lull; some people make themselves miserable when there is no cause for it by trying to prepare for and by thinking about the time when there will be trouble for them. When you are happy, you need take no concern; for the happy time will take care of itself; you have only to take care of the despondent spells, and you can do

this by reflecting that you never were miserable but you came out of it every time, and usually much happier than before.

“The inner side of every cloud  
Is bright and shining.  
And so I turn my clouds about  
And always wear them inside out,  
To see the lining.”

We can realize happiness from our acts by consulting conscience first. Conscience is a matter of education. What one person can do conscientiously, another could not, and our standard of conscientiousness differs at different stages of our lives; but the happiness of our lives is greatly lessened by the gratification of the passing hour without the approval of our conscience.

In instances where there is a doubt as to the feelings that will follow, wait; wait until there is not a shadow of doubt that your feelings will co-operate with your acts. Conscience approves or disapproves every act; it asserts itself whether we appeal to it or not. Happiness cannot reign where there is not a clear conscience.

Don't wait for some future time to be happy; cheerfully make the best of your circumstances. Know that you are happy now. There is no unhappiness outside; it asserts itself only as we give it recognition. Your cause for unhappiness is no worse than that of many others, but a weakness often causes you to recognize it when it would not affect another. When anything can make us unhappy, this unhappiness indicates the traits in our characters which we should strengthen. Misery under any circumstances only makes the matter worse; it depletes our strength; there is nothing so wearing to a person as a state of fretting and worrying. It is in our power to be happy under all circumstances.

“Sunnyside is a great bright world,  
And every one's happy within it.  
By train of thought one can be hurled  
There safely in less than a minute.  
When sorrow takes you by the hand,  
By somber impulse binds you,  
Misfortune's cyclone steals your sand,  
And desperation blinds you;  
Then promptly board that happy train,  
Of thought that's e'er in waiting,  
The view from Sunnyside will fain  
Repay you for migrating.”



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